livened by dispatches of Moro uprisings, and as late as 1933 a Constabulary patrol was ambushed and nearly exterminated by the Moro marauders whom they were hunting. Gradually, however, such occurrences are becoming fewer and when they do take place are not on the same scale as before.

The prophecies of some Americans that when freedom comes to the Filipinos, the Moros will again take up arms and ravage the country is not in my opinion well founded. The Philippine Scouts and the Philippine Constabulary, carefully trained and well equipped, are a match even for the combative Moros not nearly as well disciplined and with inferior weapons.

One cardinal point in Moro policy has consistently been not to interfere with the Moros' religion. With rare understanding, officialdom felt that the Moros should be left alone in their religious practices. This policy has meant tacit recognition of polygamy and even slavery, but this could not be helped. The Government has also respected Mohammedan law based on the Koran and has gone so far as to lodge more discretion in the courts in Mindanao than in the rest of the Islands. The attitude thus assumed by the Government has been wise, considering how touchy the Moros are on religious questions.

To emphasize the desire for unity, self-government has been partially accorded the Moros. The Datus and Sultans have not been molested when they have settled the disputes of their followers. The Moros have been permitted to elect

some of their local officials, and their advice has been sought in the selection of higher officials. To the Philippine Legislature have come three Moro senators and a number of Moro representatives. Their membership in the Legislature has, however, been little more than nominal, and their influence has been slight even on matters affecting the Moro region. For these Moro delegates have not regarded with any degree of pleasure their sojourn in Manila.